The Thought of Mahatma Gandhi

A DIGEST

Compiled by
MIRABEHN

NAVAJIVAN PUBLISHING HOUSE
AHMEDABAD-14

Digitized by the Internet Archive
in 2016

https://archive.org/details/mkbook0400mkga

The Thought of Mahatma Gandhi

A DIGEST

Compiled by
MIRABEHN

NAVAJIVAN PUBLISHING HOUSE
AHMEDABAD-14

First Edition, 5,000 Copies, August, 1962
50 nP.

© The Navajivan Trust, 1962

Printed and Published by Jivanji Dahyabhai Desai,
Navajivan Press, Ahmedabad-14

THE THOUGHT OF MAHATMA GANDHI

TO THE READER

I would like to say to the diligent reader of my writings and to others who are interested in them that I am not at all concerned with appearing to be consistent. In my search after Truth I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly or that my growth will stop at the dissolution of the flesh. What I am concerned with is my readiness to obey the call of Truth, my God, from moment to moment, and, therefore, when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the later of the two on the same subject.

M. K. GANDHI

Harijan, 29-4-'33, p. 2

THE THOUGHT OF MAHATMA GANDHI

I lay claim to nothing exclusively divine in me. I do not claim prophetship. I am but a humble seeker after Truth and bent upon finding it. I count no sacrifice too great for the sake of seeing God face to face. The whole of my activity whether it may be called social, political, humanitarian or ethical is directed to that end. *1*

I am not built for academic writings. Action is my domain. What I understand, according to my lights, to be my duty, and what comes my way, I do. *2*

I have not conceived my mission to be that of a knight-errant wandering everywhere to deliver people from difficult situations. My humble occupation has been to show people how they can solve their own difficulties. *3*

There is no such thing as Gandhism, and I do not want to leave any sect after me. *4* If I were to know, after my death, that what I stood for had degenerated into sectarianism, I should be deeply pained. *5*

I endeavour to follow and represent truth as I know it. I do claim to throw a new light on many an old truth. *6*

At the time of writing I never think of what I have said before. My aim is not to be consistent

with my previous statements on a given question, but to be consistent with truth as it may present itself to me at a given moment. The result has been that I have grown from truth to truth. *7*

My personal religion peremptorily forbids me to hate anybody. *8*

Having flung aside the sword, there is nothing except the cup of love which I can offer to those who oppose me. It is by offering that cup that I expect to draw them close to me. I cannot think of permanent enmity between man and man and, believing as I do in the theory of rebirth, I live in the hope that, if not in this birth, in some other birth, I shall be able to hug all humanity in friendly embrace. *9*

Religion should pervade every one of our actions. Here religion does not mean sectarianism. It means a belief in ordered moral government of the universe. It is not less real because it is unseen. This religion transcends Hinduism, Islam, Christianity, etc. It does not supersede them. It harmonizes them and gives them reality. *10*

Let me explain what I mean by religion. It is not the Hindu religion which I certainly prize above all other religions, but the *religion* which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and which ever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which

leaves the soul utterly restless until it has found itself, known its Maker and appreciated the true correspondence between the Maker and itself. *11*

Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the term. It has no doubt absorbed many tribes in its fold, but this absorption has been of an evolutionary, imperceptible character. *12*

Hinduism insists on the brotherhood not only of all mankind but of all that lives. It is a conception which makes one giddy, but we have to work up to it. The moment we have restored real living equality between man and man, we shall be able to establish equality between man and the whole creation. When that day comes we shall have peace on earth and goodwill among men. *13*

Truth is the exclusive property of no single scripture....The need of the moment is not one religion, but mutual respect and tolerance of the devotees of the different religions. We want to reach not the dead level, but unity in diversity. Any attempt to root out traditions, effects of heredity, climate and other surroundings is not only bound to fail but is a sacrilege. The soul of religions is one, but it is encased in a multitude of forms. The latter will persist to the end of time. Wise men will ignore the outward crust and see the same soul living under a variety of crusts. *14*

It is idle to talk of winning souls for God. Is God so helpless that He cannot win souls for

Himself? Everyone's religion is a personal matter with himself. *15*

Religions are different roads converging to the same point. What does it matter that we take different roads, so long as we reach the same goal? In reality, there are as many religions as there are individuals. *16*

Our prayer for others must be NOT 'God, give him the light that Thou hast given me', BUT 'Give him all the light and truth he needs for his highest development.' *17*

It is an essentially untrue position to take, for a seeker after truth, that he alone is in absolute possession of truth. What is happening to the poor astronomers today? They are changing their position every day, and there are scientists who impeach even Einstein's latest theory. *18*

If we had attained the full vision of Truth, we would no longer be mere seekers, but have become one with God, for Truth is God. But being only seekers, we prosecute our quest, and are conscious of our imperfection. And if we are imperfect ourselves, religion as conceived by us must also be imperfect. We have not realized religion in its perfection, even as we have not realized God. Religion of our conception, being thus imperfect, is always subject to a process of evolution and re-interpretation. Progress towards Truth, towards God, is possible only because of such evolution. *19*

Amongst agents of the many untruths that are propounded in the world one of the foremost is theology. *20*

I do not believe in people telling others of their faith, especially with a view to conversion. Faith does not admit of telling. It has to be lived and then it becomes self-propagating. *21*

The rose does not need to write a book or deliver a sermon on the scent it sheds all around, or on the beauty which everyone who has eyes can see. Well, spiritual life is infinitely superior to the beautiful and fragrant rose, and I make bold to say that the moment there is a spiritual expression in life, the surroundings will readily respond. *22*

I rebel against orthodox Christianity, as I am convinced that it has distorted the message of Jesus. He was an Asiatic whose message was delivered through many media, and when it had the backing of a Roman Emperor it became an imperialist faith as it remains to this day. *23*

I may be permitted to say that Jesus preached not a new religion but a new life. *24*

It was impossible for me to believe that I could go to heaven or attain salvation only by becoming a Christian. When I frankly said so to some of the good Christian friends, they were shocked. But there was no help for it. My difficulties lay deeper. It was more than I could believe that Jesus was the only incarnate son of God, and that only he who believed in him would have ever-lasting life. If

God could have sons, all of us were His sons. If Jesus was like God, or God Himself, then all men were like God and could be God Himself. My reason was not ready to believe literally that Jesus by his death and by his blood redeemed the sins of the world. Metaphorically there might be some truth in it. Again, according to Christianity only human beings had souls, and not other living beings, for whom death meant complete extinction; while I held a contrary belief. I could accept Jesus as a martyr, an embodiment of sacrifice, and a divine teacher, but not as the most perfect man ever born. His death on the Cross was a great example to the world, but that there was anything like a mysterious or miraculous virtue in it my heart could not accept. The pious lives of Christians did not give me anything that the lives of men of other faiths had failed to give. I had seen in other lives just the same reformation that I had heard of among Christians. Philosophically there was nothing extraordinary in Christian principles. From the point of view of sacrifice, it seemed to me that the Hindus greatly surpassed the Christians. It was impossible for me to regard Christianity as a perfect religion or the greatest of all religions. *25*

If Jesus came to earth again, he would disown many things that are being done in the name of Christianity. It is not he who sayeth 'Lord, Lord' that is a Christian, but 'he that doeth the will of the Lord' that is a true Christian. *26*

Image-worship in the sense of investing one's ideal with a concrete shape is inherent in man's nature, and even valuable as an aid to devotion. Thus we worship an image when we offer homage to a book which we regard as holy or sacred. We worship an image when we visit a temple or a mosque with a feeling of sanctity or reverence. Nor do I see any harm in all this. On the contrary, endowed as man is with finite, limited understanding, he can hardly do otherwise. *27*

Whether the temples should contain images or not is a matter of temperament and taste. I do not regard a Hindu or a Roman Catholic place of worship containing images as necessarily bad or superstitious, and a mosque or a Protestant place of worship as good or free from superstition merely because of their exclusion of images. A symbol such as a Cross or a Book may easily become idolatrous, and therefore superstitious. And the worship of the image of Child Krishna or Virgin Mary may become ennobling and free of all superstition. It depends upon the attitude of the heart of the worshipper. *28*

I never receive communications from the spirits of the dead. I have no evidence warranting a disbelief in the possibility of such communications. But I do strongly disapprove of the practice of holding or attempting to hold such communications. They are often deceptive and are products of the imagination. The practice is harmful both to the medium and the spirits, assuming the possibility of

such communications. It attracts and ties to the earth the spirit so invoked, whereas its effort should be to detach itself from the earth, and rise higher. A spirit is not necessarily purer because it is disembodied. It takes with it most of the frailties to which it was liable when on earth. Information or advice, therefore, given by it need not be true or sound. That the spirit likes communications with those on earth is no matter for pleasure. On the contrary it should be weaned from such unlawful attachment. So much for the harm done to the spirits.

As for the medium, it is a matter of positive knowledge with me that all those within my experience have been deranged or weak-brained and disabled for practical work whilst they were holding, or thought they were holding, such communications. I can recall no friend of mine who having held such communications had benefited in any way. *29*

Confession of error is like a broom that sweeps away dirt and leaves the surface cleaner than before. *30* There is no discredit greater than the refusal to acknowledge errors. *31*

An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it. *32*

God is conscience. He is even the atheism of the atheist. For in His boundless love God permits the atheist to live. He is the searcher of hearts. He transcends speech and reason. He knows us

and our hearts better than we do ourselves. He does not take us at our word for He knows that we often do not mean it, some knowingly and others unknowingly. He is a personal God to those who need His personal presence. He is embodied to those who need His touch. He is the purest essence. He simply is to those who have faith. He is all things to all men. He is in us and yet above and beyond us. One may banish the word 'God', but one has no power to banish the Thing itself. *33*

Even a man who disowns religion cannot and does not live without religion.... Whether by reason, or by instinct, or by superstition, man acknowledges some sort of relationship with the divine. The rankest agnostic or atheist does acknowledge the need of a moral principle, and associates something good with its observance and something bad with its non-observance. *34*

Rationalists are admirable beings, rationalism is a hideous monster when it claims for itself omnipotence. Attribution of omnipotence to reason is as bad a piece of idolatry as is worship of stock and stone believing it to be God. I plead not for the suppression of reason, but for a due recognition of that in us which sanctifies reason. *35*

There are subjects where reason cannot take us far and we have to accept things on faith. Faith then does not contradict Reason but transcends it. Faith is a kind of sixth sense which works in cases which are without the purview of Reason. *36*

It is easy enough to say, 'I do not believe in God.' For God permits all things to be said of Him with impunity. He looks at our acts. And any breach of His Law carries with it, not its vindictive, but its purifying, compelling punishment. *37*

The language of the soul never lends itself to expression. It rises superior to the body. Language is a limitation of the truth which can be only represented by life. *38*

There is not a moment when I do not feel the presence of a Witness whose eye misses nothing and with whom I strive to keep in tune. *39*

My firm belief is that He reveals Himself daily to every human being, but we shut our ears to the 'still small Voice'. *40*

It (Truth) is the living embodiment of God, it is the only Life, and I identify Truth with fullest life, and that is how it becomes a concrete thing, for God is His whole creation, the whole Existence, and service of all that exists—Truth—is service of God. *41*

They say 'means are after all means'. I would say 'means are after all everything'. As the means so the end. There is no wall of separation between means and end. Indeed the Creator has given us control (and that too very limited) over means, none over the end. Realization of the goal is in exact proportion to that of the means. This is a proposition that admits of no exception. *42*

The means may be likened to a seed, the end

to a tree; and there is just the same inviolable connection between the means and the end as there is between the seed and the tree. *43*

Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth, unstamped metallic disc. Who can say, which is the obverse, and which is the reverse? Nevertheless Ahimsa is the means; Truth is the end. *44*

Scientists tell us that without the presence of the cohesive force amongst the atoms that comprise this globe of ours, it would crumble to pieces and we would cease to exist; and even as there is cohesive force in blind matter, so must there be in all things animate, and the name for that cohesive force among animate beings is Love. We notice it between father and son, between brother and sister, friend and friend. But we have to learn to use that force among all that lives, and in the use of it consists our knowledge of God. *45*

I claim that even now, though the social structure is not based on a conscious acceptance of nonviolence, all the world over mankind lives and men retain their possessions on the sufferance of one another. If they had not done so, only the fewest and the most ferocious would have survived. But such is not the case. Families are bound together by ties of love, and so are groups in the so-called civilized society called nations. Only they do not

recognize the supremacy of the law of non-violence. It follows, therefore, that they have not investigated its vast possibilities. *46*

In this age of wonders no one will say that a thing or idea is worthless because it is new. To say it is impossible because it is difficult, is again not in consonance with the spirit of the age. Things undreamt of are daily being seen, the impossible is ever becoming possible. We are constantly being astonished these days at the amazing discoveries in the field of violence. But I maintain that far more undreamt of and seemingly impossible discoveries will be made in the field of non-violence. *47*

I have found that this law of love has answered as the law of destruction has never done. The more I work at this law, the more I feel delight in life, delight in the scheme of this universe. It gives me a peace and a meaning of the mysteries of nature that I have no power to describe. *48*

If we are to make progress, we must not repeat history but make new history. We must add to the inheritance left by our ancestors. If we may make new discoveries and inventions in the phenomenal world, must we declare our bankruptcy in the spiritual domain? Is it impossible to multiply the exceptions so as to make them the rule? Must man always be brute first and man afterwards, if at all? *49*

Non-violence works in a most mysterious manner. Often a man's actions defy analysis in terms of

non-violence; equally often, his actions may wear the appearance of violence when he is absolutely non-violent in the highest sense of the term and is subsequently found so to be. *50*

Life is governed by a multitude of forces. It would be smooth sailing, if one could determine the course of one's actions only by one general principle whose application at a given moment was too obvious to need even a moment's reflection. *51*

I do believe that, where there is only a choice between cowardice and violence, I would advise violence. I would rather have India resort to arms in order to defend her honour than that she should, in a cowardly manner, become or remain a helpless witness to her own dishonour.

But I believe that non-violence is infinitely superior to violence, forgiveness is more manly than punishment. Forgiveness adorns the soldier. But abstinence is forgiveness only when there is the power to punish; it is meaningless when it pretends to proceed from a helpless creature. But I do not believe India to be helpless. I do not believe myself to be a helpless creature. Strength does not come from physical capacity. It comes from an indomitable will. *52*

My creed of non-violence is an extremely active force. It has no room for cowardice or even weakness. *53*

Fearlessness is the first requisite of spirituality. Cowards can never be moral. *54*

Strength of numbers is the delight of the timid. The valiant in spirit glory in fighting alone. *55*

The weak can never forgive. Forgiveness is the attribute of the strong. *56*

Behind my non-co-operation there is always the keenest desire to co-operate on the slightest pretext even with the worst of opponents. *57* My non-co-operation, though it is a part of my creed, is a prelude to co-operation. *58*

If you want to convert your opponent you must present to him his better and nobler side. Work on, round, upon that side. Do not dangle his faults before him. *59*

It is often forgotten that it is never the intention of a Satyagrahi to embarrass the wrongdoer. The appeal is never to his fear; it is, must be, always to his heart. *60*

It is easy enough to be friendly to one's friends. But to befriend the one who regards himself as your enemy, is the quintessence of true religion. *61*

Immediately we begin to think of things as our opponents think of them we shall be able to do them full justice. I know that this requires a detached state of mind, and it is a state very difficult to reach. Nevertheless for a Satyagrahi it is absolutely essential. Three-fourths of the miseries and misunderstandings of the world will disappear, if we step into the shoes of our adversaries and understand their standpoint. We will then agree with our adversaries quickly or think of them charitably. *62*

The end of non-violent 'war' is always an agreement, never dictation, much less humiliation of the opponent. *63*

The most practical, the most dignified way of going on in the world is to take people at their word, when you have no positive reason to the contrary. *64*

In my career as a reformer I have regarded everything from the moral standpoint. Whether I am engaged in tackling a political question or a social or economic one, the moral side of it always obtrudes itself and it pervades my whole attitude. *65*

To practise non-violence in mundane matters is to know its true value. It is to bring heaven upon earth. There is no such thing as the other world. All worlds are one. There is no 'here' and no 'there'. *66*

Religion which takes no account of practical affairs and does not help to solve them, is no religion. *67*

To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means. *68*

True democracy cannot be worked by twenty men sitting at the centre. It has to be worked from below by the people of every village. *69*

Self-government means continuous effort to be independent of government control whether it is foreign government or whether it is national. Swaraj government will be a sorry affair if people look up to it for the regulation of every detail of life. *70*

I look upon an increase in the power of the State with the greatest fear, because, although while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality which lies at the root of all progress. *71*

In matters of conscience the law of majority has no place. *72*

Even in a most perfect world, we shall fail to avoid inequalities, but we can and must avoid strife and bitterness. *73*

The true source of rights is duty. If we all discharge our duties, rights will not be far to seek. If leaving duties unperformed we run after rights, they will escape us like a will-o'-the-wisp. The more we pursue them, the farther will they fly. *74*

Exploitation of the poor can be extinguished not by effecting the destruction of a few millionaires, but by removing the ignorance of the poor and teaching them to non-co-operate with their exploiters. That will convert the exploiters also. I have even suggested that ultimately it will lead

to both being equal partners. Capital as such is not evil; it is its wrong use that is evil. Capital in some form or other will always be needed. *75*

Let us not be obsessed with catch-words and seductive slogans imported from the West. Have we not our distinct Eastern tradition? Are we not capable of finding our own solution to the question of capital and labour?...All that comes from the West on this subject is tarred with the brush of violence. I object to it because I have seen the wreckage that lies at the end of this road....It is surely wrong to presume that Western socialism or communism is the last word on the question of mass poverty. *76*

Those who claim to lead the masses must resolutely refuse to be led by them, if we want to avoid mob law and desire ordered progress for the country. I believe that mere protestation of one's opinion and surrender to the mass opinion is not only not enough, but in matters of vital importance, leaders must *act* contrary to the mass of opinion if it does not commend itself to their reason. *77*

Not the good of the few, not even the good of the many, but it is the good of all that we are made to promote, if we are 'made in His own image'. *78*

That use of machinery is lawful which subserves the interest of all. *79*

If we could have electricity in every village

home, I should not mind villagers plying their implements and tools with the help of electricity. *80*

Machinery has its place; it has come to stay. But it must not be allowed to displace necessary human labour. *81*

What I object to is the *craze* for machinery.... The *craze* is for what they call labour-saving machinery. Men go on 'saving labour', till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all. Today machinery merely helps a few to ride on the back of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all my might....I am aiming, not at eradication of all machinery, but limitation. *82*

I am not against machinery as such, but I am totally opposed to it when it masters us. *83*

We want to organize our national power not by adopting the best methods of production only, but by the best method of *both* the production and distribution. *84*

True economics never militates against the highest ethical standards, just as all true ethics to be worth its name, must at the same time be also good economics. An economics that inculcates Mammon worship, and enables the strong to amass

wealth at the expense of the weak, is a false and dismal science. It spells death. True economics, on the other hand, stands for social justice, it promotes the good of all equally including the weakest, and is indispensable for decent life. *85*

Industrialization on a mass scale will necessarily lead to passive or active exploitation of the villagers as the problems of competition and marketing come in. *86*

You cannot build non-violence on a factory civilization, but it can be built on self-contained villages. Rural economy, as I have conceived it, eschews exploitation altogether and exploitation is the essence of violence. You have, therefore, to be rural-minded before you can be non-violent. *87*

Khadi gives work to all, mill cloth gives work to some and deprives many of honest labour. Khadi serves the masses, mill cloth is intended to serve the classes. Khadi serves labour, mill cloth exploits it. *88*

I have not contemplated, much less advised, the abandonment of a single healthy, life-giving industrial activity for the sake of hand-spinning. The entire foundation of the spinning wheel rests on the fact that there are crores of semi-employed people in India. And I should admit that if there were none such, there would be no room for the spinning wheel. *89*

When production and consumption both become localized, the temptation to speed up production,

indefinitely and at any price, disappears. All the endless difficulties and problems that our present-day economic system presents, too, would then come to an end. *90*

The end to be sought is human happiness combined with full mental and moral growth. I use the adjective moral as synonymous with spiritual. This end can be achieved under decentralization. Centralization as a system is inconsistent with non-violent structure of society. *91*

India's freedom as conceived by me can never be a menace to the world. *92*

The so-called civilized nations have by no means reached a state which they can at all regard with equanimity and satisfaction. *93*

Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants. *94*

Europeans themselves will have to remodel their outlook, if they are not to perish under the weight of the comforts to which they are becoming slaves. *95*

Before general disarmament in Europe commences, as it must some day, unless Europe is to commit suicide, some nation will have to dare to disarm herself and take large risks. *96*

The moral to be legitimately drawn from the supreme tragedy of the bomb is that it will not be destroyed by counter-bombs even as violence cannot be by counter-violence. Mankind has to

get out of violence only through non-violence. Hatred can be overcome only by love. Counter-hatred only increases the surface as well as the depth of hatred. *97*

It is the city man who is responsible for war all over the world, never the villager. *98*

Supposing that the women and the children of Europe became fired with the love of humanity, they would take the men by storm and reduce militarism to nothingness in an incredibly short time. *99*

In the war against war, women of the world will and should lead. It is their special vocation and privilege. *100*

I am uncompromising in the matter of woman's rights. In my opinion she should labour under no legal disability, not suffered by man. I should treat the daughters and sons on a footing of perfect equality. *101*

Man and woman are equal in status, but are not identical. They are a peerless pair being complementary to one another; each helps the other, so that without the one the existence of the other cannot be conceived; and therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of both. *102*

I do not envisage the wife, as a rule, following an avocation independently of her husband. The care of the children and the upkeep of the household

are quite enough to fully engage all her energy. In a well-ordered society the additional burden of maintaining the family ought not to fall on her. The man should look to the maintenance of the family, the woman to household management, the two thus supplementing and complementing each other's labours. *103*

Marriage is a natural thing in life, and to consider it derogatory in any sense is wholly wrong. The ideal is to look upon marriage as a sacrament and therefore to lead a life of self-restraint in the married estate. *104*

It is wrong to overestimate the importance of food in the formation of character or in subjugating the flesh. Diet is a powerful factor not to be neglected. But to sum up all religion in terms of diet, as is often done in India, is as wrong as it is to disregard all restraint in regard to diet and to give full rein to one's appetite. *105*

Mortification of the flesh is a necessity when the flesh rebels against one; it is a sin when the flesh has come under subjection and can be used as an instrument of service. In other words, there is no inherent merit in mortification of the flesh. *106*

No sacrifice is worth the name unless it is a joy. Sacrifice and a long face go ill together. Sacrifice is 'making sacred'. He must be a poor specimen of humanity who is in need of sympathy for his sacrifice. *107*

My religion teaches me that whenever there is distress which one cannot remove, one must fast and pray. *108*

This is a hoary institution. A genuine fast cleanses body, mind and soul....Fasting and prayer, therefore, are a most powerful process of purification, and that which purifies necessarily enables us the better to do our duty and to attain our goal. *109*

I am a firm believer in the principle of free and compulsory primary education for India. I also hold that we shall realize this only by teaching the children a useful vocation and utilizing it as a means for cultivating their mental, physical and spiritual faculties. *110* In other words, an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. *111*

Question: What is your goal in education when India obtains self-rule?

Answer: Character-building. I would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. This is more important than literacy; academic learning is only a means to this greater end.

Question: Would you try to bring about any specific kind of social organization through education?

Answer: I would feel that if we succeed in building the character of the individual, society will take care of itself. I would be quite willing to

trust the organization of society to individuals so developed. *112*

By education I mean an all-round drawing out of the best in child and man—body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. *113*

Learning takes us through many stages in life but it fails us utterly in the hour of danger and temptation. Then faith alone saves. *114*

My own experience has led me to the knowledge that fullest life is impossible without an immovable belief in a Living Law in obedience to which the whole universe moves. A man without that faith is like a drop thrown out of the ocean bound to perish. Every drop in the ocean shares its majesty and has the honour of giving us the ozone of life. *115*

There are two aspects of things—the outward and the inward. It is purely a matter of emphasis with me. The outward has no meaning except in so far as it helps the inward. All true art is thus the expression of the soul. The outward forms have value only in so far as they are the expression of the inner spirit in man. Art of that nature has the greatest possible appeal for me. But I know that many call themselves artists, and are recognized as such, and yet in their works there is absolutely no trace of the soul's upward urge and unrest. *116*

Music means rhythm, order. Its effect is electrical. It immediately soothes. *117*

When I admire the wonder of a sunset or the beauty of the moon, my soul expands in worship of the Creator. *118*

I believe in the essential unity of man and for that matter of all that lives. Therefore, I believe that if one man gains spiritually, the whole world gains with him, and, if one man falls, the whole world falls to that extent. *119*

There are many things to do. Let each one of us choose our task and stick to it through thick and thin. Let us not think of the vastness. But let us pick up that portion which we can handle best. *120*

No matter how insignificant the thing you have to do, do it as well as you can, give it as much of your care and attention as you would give to the thing you regard as most important. For it will be by those small things that you shall be judged. *121*

LIST OF REFERENCE NUMBERS

(Abbreviations: *H.=Harijan, Y.I.=Young India*)

1 *Y.I.* 11.9.24, p. 298
2 *H.* 3.3.46, p. 28
3 *H.* 28.6.42, p. 202
4 Address, Gandhi Seva Sangh, *H.* 28.3.36, p. 49
5 *H.* 2.3.40, p. 23
6 *Y.I.* 25.8.21, p. 267
7 *H.* 30.9.39, p. 288
8 *Y.I.* 6.8.25, p. 272
9 *Y.I.* 2.4.31, p. 54
10 *H.* 10.2.40, p. 445
11 *Y.I.* 12.5.20, p. 2
12 *Y.I.* 6.10.21, p. 318
13 *H.* 28.3.36, p. 51
14 *Y.I.* 25.9.24, pp. 317-18
15 *H.* 25.5.35, p. 116
16 *Hind Swaraj*, 1958, pp. 50, 49
17 *Selections from Gandhi*, Bose, 1957, p. 259
18 *H.* 16.1.37, p. 388
19 *From Yeravda Mandir*, 1957, p. 38
20 *H.* 23.3.40, p. 55
21 *Y.I.* 20.10.27, p. 352
22 *H.* 12.12.36, p. 353
23 *H.* 30.5.36, p. 122
24 *H.* 12.6.37, p. 137
25 *Autobiography*, 1959, pp. 98-99
26 *H.* 11.5.35, p. 99
27 *Y.I.* 26.9.29, p. 320
28 *Y.I.* 5.11.25, p. 378
29 *Y.I.* 12.9.29, p. 302
30 *Y.I.* 16.2.22, p. 102
31 *H.* 8.10.38, p. 279
32 *Y.I.* 26.2.25, p. 75
33 *Y.I.* 5.3.25, p. 81
34 *Y.I.* 23.1.30, p. 25
35 *Y.I.* 14.10.26, p. 359
36 *H.* 6.3.37, p. 26
37 *Y.I.* 23.9.26, p. 333
38 *H.* 12.12.36, p. 353
39 *H.* 24.12.38, p. 395
40 *Y.I.* 25.5.21, p. 162
41 *H.* 25.5.35, p. 115
42 *Y.I.* 17.7.24, pp. 236-37
43 *Hind Swaraj*, 1958, p. 71
44 *From Yeravda Mandir*, 1957, pp. 8-9
45 *Y.I.* 5.5.20, p. 7
46 *H.* 22.2.42, p. 48

47 *H.* 25.8.40, p. 260
48 *Y.I.* 1.10.31, pp. 286-87
49 *Y.I.* 6.5.26, p. 164
50 *Y.I.* 13.9.28, p. 308
51 *Y.I.* 13.9.28, p. 308
52 *Y.I.* 11.8.20, p. 3
53 *Y.I.* 16.6.27, p. 196
54 *Y.I.* 13.10.21, p. 323
55 *Y.I.* 17.6.26. p. 217
56 *Y.I.* 2.4.31, p. 55
57 *Y.I.* 4.6.25, p. 193
58 *Y.I.* 12.9.29, p. 300
59 *Gleanings*, 1949, p. 17
60 *H.* 25.3.39, p. 64
61 *H.* 11.5.47, p. 146
62 *Y.I.* 19.3.25, p. 95
63 *H.* 23.3.40, p. 53
64 *Y.I.* 26.12.24, p. 430
65 *H.* 29.3.35, p. 51
66 *H.* 26.7.42, p. 248
67 *Y.I.* 7.5.25, p. 164
68 *Autobiography*, 1959, pp. 370-71
69 *H.* 18.1.48, p. 519
70 *Y.I.* 6.8.25, p. 276
71 *Modern Review*, 1935, p. 412
72 *Y.I.* 4.8.20, p. 3
73 *Y.I.* 7.10.26, p. 348
74 *Y.I.* 8.1.25, p. 15
75 *H.* 28.7.40, p. 219
76 *Amrita Bazar Patrika*, 3.8.34
77 *Y.I.* 14.7.20, p. 4
78 *Mohan-mala*, 1959, Feb. 11
79 *Y.I.* 15.4.26, p. 142
80 *H.* 22.6.35, p. 146
81 *Y.I.* 5.11.25, p. 377
82 *Y.I.* 13.11.24, p. 378
83 *H.* 27.2.37, p. 18
84 *Y.I.* 28.7.20, p. 5
85 *H.* 9.10.37, p. 292
86 *H.* 29.8.36, p. 226
87 *H.* 4.11.39, p. 331
88 *H.* 10.4.37, p. 69
89 *Y.I.* 27.5.26, p. 191
90 *H.* 2.11.34, p. 302
91 *H.* 18.1.42, p. 5
92 *Y.I.* 3.4.24, p. 109
93 *H.* 4.3.33, p. 5
94 *From Yeravda Mandir*, 1957, p. 24
95 *Y.I.* 30.4.31, p. 88
96 *Y.I.* 8.10.25, p. 345
97 *H.* 7.7.46, p. 212
98 *Gleanings*, 1949, p. 17
99 *Y.I.* 14.1.32, p. 19
100 *H.* 4.8.40, p. 237
101 *Y.I.* 17.10.29, p. 340
102 *Speeches and Writings of Mahatma Gandhi*, 1933, 20.2.18, p. 426
103 *H.* 12.10.34, pp. 276-77
104 *H.* 22.3.42, p. 88
105 *Y.I.* 7.10.26, p. 347
106 *H.* 2.11.35, p. 299
107 *Y.I.* 25.6.25, p. 217
108 *Y.I.* 25.9.24, p. 319
109 *Y.I.* 24.3.20, p. 1

110 *H.* 9.10.37, p. 292
111 *H.* 8.5.37, p. 104
112 *Remakers of Mankind*, by Carlton Washburne, 1932, pp. 104-05
113 *H.* 31.7.37, p. 197
114 *Y.I.* 22.1.25, p. 27
115 *H.* 25.4.36, p. 84
116 *Y.I.* 13.11.24, p. 377
117 *Y.I.* 8.9.20, p. 5
118 *Y.I.* 13.11.24, p. 378
119 *Y.I.* 4.12.24, p. 398
120 *Y.I.* 11.9.24, p. 298
121 *H.* 27.7.35, p. 191

BY MAHATMA GANDHI

BAPU'S LETTERS TO MIRA

(Written to Mirabehn, Gandhiji's English disciple, during 1924-'48)

"It is the most simple, direct, and intimate teaching of a spiritual father to his stumbling child." —Mirabehn

First Edition, Reprint — Price Rs. 3.00
Pages 367 — Postage etc. Re. 1.00

GLEANINGS

Gathered at Bapu's Feet by Mira

A small collection of Gandhiji's letters and talks.

Pages iv, 26 — Price 37 nP. — Postage etc. 13 nP.

HOW TO SERVE THE COW

"Cow protection is the gift of Hinduism to the world. Hinduism will live so long as there are Hindus to protect the cow." —Gandhiji

First Edition, Reprint — Price Re. 1.00
Pages viii, 119 — Postage etc. 31 nP.

Navajivan Trust, Ahmedabad-14